/1/ Preface

1/4 In the following I am publishing the material in the field of art which I collected on my expedition to the interior of [101] [122] Brazil. In 1908 I undertook an ethnographic research trip for the Leipzig Museum für Völkerkunde to the Araguaia River (Goiás Province), in the course of which I became acquainted with the Karajá /Caraja/, Šavajé /Javahe/, and Kayapó /Cayapo/ (1)

● [104] [113]

1. For the transcription of the Indian names I use the sound-notation given by Meinhof in: Neumayer, Anleitung zu wissenschaftlichen Beobachtungen auf Reisen /Introduction to Scientific Observations on Journeys/, 3rd edition, p. 484.

Indian tribes settled there. Whereas the visit among the latter two tribes was limited to only a few days, I was in constant contact with the Karajá for a full five months, so that I was able to penetrate more deeply into the culture and thought world of this people.

126 In addition to the easily acquired ethnographic objects and most important ethnographic facts, I was also able, by means of an ever deeper intimacy with these Indians, to obtain all kinds of objects and information otherwise difficult to procure. In this way I was able, above all, to collect considerable material which permits us insight into the artistic creativity of the Indians, and thus into an important area of their spiritual life. And, moreover, this is not only drawings, which are already available from several Indian tribes, but above all a great many plastic representations (plaited, wax, and clay figures), which arouse our interest all the more since we possess only a few of these from South America. Again, among the drawings, in addition to figure representations, /2/ the manifold plaiting patterns are particularly important, since they will provide a valuable contribution on the question of ornamentation (1).

[101] 1. In the following, in addition to drawings

4: Ehrenreich--1 E-5 (1888) 1891 SP9 Caraja SP9
Cariban Indians SR7

/1/

I. The Karaya /Caraja/ Tribes on the Araguaia River (Goyaz) /pp. 4-97 /.

II. Concerning several Peoples on the Purus River (Amazonas) /untranslated/.

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/3/

Foreword

The ethnological material communicated in the following is the result of a journey through little-known regions of the interior of Brazil, undertaken in connection with the second Xingu expedition of Dr. Carl von der Steinen, which set out at the beginning of the year 1887 in order to subject to closer study the wild tribes still living on a pre-Columbian level of culture in the source area of this river.

One of the most important results of this expedition was the final solution of the Karaib /Carib/ question. That the original home of the Karaib tribes, whose ethnographic position had been so unclear up to now, was not to be sought in northeastern South America, but in the central regions of the continent was made sufficiently certain by the discovery of two large Karaib peoples in the Xingu source region, the Bakairi /Bacairi/ and Nahuqua, the more detailed investigation of their languages, and the fortunate discovery of the traditions concerning their migrations. It was then a matter of following the traces of those ancient displacements of peoples, of finding Karaib tribes which formed the connecting link between the two widely separated groups of this large family of peoples. Certain observations permitted the assumption that the Karaya (1) of the lower Xingu and the middle Araguaia

1. The spelling Karaya, instead of Caraja or Karaža, was chosen because the sound j in the mouths of the people themselves sounds like a German j (phonetic y). The soft sibilant ž occurs in their language only in the combination dž.

/9 cont./

reception uncommonly difficult. It is certain that this language
197 is related to no other Brazilian language known up to now, although odd word-similarities with Gēs dialects do occur.

198 Its noteworthy peculiarity is the existence of separate men's and women's languages, as is found in like manner among the Guaicuru and Chiquitanos. Only a few words, however, are completely different; for most of them the form is merely modified unimportantly. For instance, where two vowels come one after the other in the men's dialect, a k comes between the two in the women's dialect. Thus:

rain ♂ biũ, ♀ bikũ, maize ♂ mahĩ, ♀ makĩ.

At times the women's word merely has one more syllable at the end, etc. Probably the women have merely retained an older
● 104 form of the language. The native words printed in italics in the text are accented on the final syllable where something different is not expressly noted.

External Appearance, Clothing, Adornment.

142 According to their physical appearance, the Karaya represent one of the handsomer types among the tribes of Brazil. They are not particularly robust in stature, but rather are medium-sized and gracile; however, the slender body, the regularity of their limbs, the proud mien make them seem bigger than they really are. Their
[526] impressive muscular power, the elasticity and agility of their movements come to the fore especially in boxing matches, their
[482] most popular sport. The neck musculature is very strongly developed, as among all Indians, which makes them capable of carrying enormous loads with a forehead-tumpline.

[141] The form of the skull is consistently hypsidolichocephalic, without especially prominent prognathism. The absence of eyebrow ridges make the face somewhat open. The eyelid, horizontal or slightly slanted, is remarkably small, but nevertheless does not lend the face a really Mongoloid appearance, because of the always very prominently projecting nose. The nose itself starts very far down.

[This source contains a number of local, Brazilian terms which are fairly uncommon and difficult to identify. The probable meanings of some of these terms are indicated below.]

Foreign term	Page reference	Identification
mutum	1, 148, 155, 157	currassow
taquara	98 ff.	a kind of bamboo
aruera (wood)	110	probably aroeira
jabuticaba	149	Mouriria pusa
mangaba	149	Hancornia speciosa (fruit of)
cara	149	Dioscorea sp.

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Second Part

Scientific Findings

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/173/ Historical Review

175 The first one about whom we have reports that he visited the Araguaya /Araguaia/ region is Capitão Diogo Pinto de Gaia, who traveled up the river from Pará to the southern tip of Bananal in the year 1720. He is supposed to have seen all of Bananal Island on this occasion (1).

[113]

1. Moraes Jardim, o Rio Araguaya /The Araguaia River/, foreword: Ehrenreich, "Beiträge zur Geographie /Contributions to Geography/," II, p. 149.

We find the first mention of the Karajá in the report about the journey of the Paulista Antonio Pires de Campos, which must have taken place between the years 1718 and 1746. Pires Campos traveled with his father from Cuyaba down the Rio das Mortes in a boat, then traveled northward on the Araguaya as far as the cachoeira /cataract/ of Itaboca, from the litoral mountains of which they saw in the west the mountains of the Araes, where gold was said to be found in beech leaves. On the return journey, above the confluence of the Paraupebas (2), they met many

2. The Tocantins, according to Rev. trim. 37, p. 263, note 19.

Indians (Apinages? /Apinaye/), visited the Martirios, and from there had a rough trip to the Ilha dos Carajás (3). Across the

●[104]

3. The tribal names are given here in the form used by the respective authors.

/187 cont./

101 The Karajá proper (2). They call themselves: kărăjă̆,

2. As explained above, I mean by Karajá the Indians called Carayahí by Ehrenreich. In accordance with the rather sharp J sound, which was often pronounced like dj, I was obliged to change the spelling to Karajá.

[104]

kărădjă̆, or krădjă̆. In addition, ĭnă̆ and ĭnaŭlă̆ were given as designations for themselves. They are called Karayá by the Brazilians. Among the Šavajé, according to their own statement, they are called šŭšomădŏ or bĕrĕhŏkŭwăndŭ, among the 13| Cherénte wărăšŭtŏrŏ. They inhabit the middle course of the [439] Araguaya, at present from 15° 15' to 10° 12' south latitude; their boundaries are thus the mouth of the Rio Vermelho in the south, a place between the north end of Bananal Island and Santa Anna in the north; only occasionally do they undertake trade voyages to Santa Maria and Conceição. In general they [648] are confined to the banks of the river and its immediate hinterland, and they inhabit both shores equally; today, at any rate, there can no longer be any talk of the habit of avoiding the 484 west bank out of fear of enemies (3). They also extend their [437]

3. Moraes Jardim, O Rio Araguaya; Ehrenreich, "Südamerikanische Stromfahrten," p. 38.

[113]

fishing and trading expeditions over large stretches on either side. In the east they visit the Šavajé in the interior of Bananal, but avoid going there in small numbers. In the west they navigate [361] the large tributaries. In the Rio das Mortes, 15 leagues above the mouth, there is supposed to be a small Karajá village; they allegedly do not go farther upstream here. They travel [225] up the Rio Cristallino for a stretch to fish for turtles. On the 13| Rio Tapirapé they go just below the waterfall; a tree with two bullet-tracks, a fire area, and the remains of utensils mark the boundary here against the Tapirapé Indians.